

is the smallest All the senses evince a strong
attach
ment to the objects of the external world,
Pratyihara
consists In withholding them from the objects
of the
senses. He, who withdraws his mine¹ and intellect
from the
external world and withholds his senses from their
respective
objects, is said to exist- in Pratyahara
(abstraction). Dharank
means the concentration of the mind on the
supreme
Brahma for the period of time necessary for
practising a
Pranayama, consisting of twelve Matr&s.
Dh&ran& means
the comprehension of the Brahman in an
undistracted state
of the mind, in the absence of any other factor,
which
produces its distraction; Dhyinam
(contemplation) means
the reposing of the mind in the object
meditated upon
by one, who **is** oblivious of the existence of
any other
object The great Munis, the foremost of the
divine
contemplators, call that the great meditation in
which the
mind is permanently and tranquilly reposed in
the object
of meditation. The state of mind in which the
contem-
plator sees the whole universe, both inside and
out, filled
with the presence of the object meditated upon,
is called
Samadhi. He, whose mind is without any
cogitation, and
whose cognitive senses have been withdrawn
from their
respective objects of perception, is said to exist in
Samadhi
(psychic trance). The Yogin, whose mind,
dwelling upon
the supreme Brahma, reposes absolutely therein,
is said to •

exist in the state of Samadhi. Delusion, hallucination and a distracted state of the mind are the defects which a Yogin must conquer and which are hostile to the successful practice of Yoga.

For the purpose of bringing about ' the concentration (lit, undistracted state) of the mind, the Yogin shall meditate upon a gross or material object at the outset, and thereafter concentrate his attention on the sun (solar plexus), after the mind is perfectly settled. Nothing really exists in the universe except the supreme Brahma. It is the